

Familial Role Impediments towards Women Shares in Inheritance Based Agricultural Land Distribution Practices in Pukhtun Society

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Abstract: This article looks to assess the role of familial obstacles towards women share in inheritance-based agricultural land in district Charsadda through quantitative research design. A potential sampled respondent of 315 with ten acres was randomly selected from three Union Councils (Sub Administrative Unit) through the proportional allocation method. The dependent variable, namely inheritance-based agriculture land distribution practices, was designed and cross-tabulated with the independent variable role of family through the application of Chi-square and Gamma test statistics at the bivariate level. Moreover, at multivariate analysis, one background variable, i.e. family type, was controlled to assess the association between the study variables. At the bivariate level, the study found that women were vulnerable in terms of acquisition of land share due to prevalent patriarchal norms, fraudulent attempts to deprive them of getting their land shares, women claim for transfer of land share in inheritance is against family tradition along with women do not receive or obliged to surrender their legal share in agriculture land through inheritance. Further, the results show that the role of family influenced the inheritance-based land distribution practices more positively for respondents belonging to the joint family system. The study revealed that family institution was highly enriched with social norms about every aspect of life. However, family institutions had a strong alley by not letting women access ownership rights. Thorough and consistent efforts are needed to be channelised through media support. They need to be elegised through seminars by participating in academia, lawyer fraternity, religious scholars, and other relevant stakeholders.

Keywords: Agricultural land, the role of family, women Inheritance, Pashtun society

Introduction

Inheritance is the transfer of property or money from parents or ancestors to their offspring as per prevalent practices. On the legal side, it is usually covered under the law of inheritance or property rights, both moveable and immovable property received by a person from their ancestors (Sharma, 2019). The law of inheritance is one of the characteristics of the developed nations and speaks for the

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division of property between both genders. Women's empowerment is a resulting reality of their ownership rights to property and land. It may include the right to own or to have excess and control over the use of these resources being transferred as the most precise and well-defined approach regarding inheritance. These are also backed by substantial social, moral, religious and legitimate aspects of society (Gomez et al., 2012). Inheritance is closely related to family's affairs and it is practiced on the death of persons where all those heirs actual or traditionally entitled may have a share in the deceased's property. The inheritance laws have their roots in pastoral society, and these laws were later transferred to the subcontinent (one of the British colonies). It has three main approaches to distribution. The property is shared based on the deceased's will or the basis of prevailing laws or prevalent choice. In some cases, the court decides if any ambiguity prevails about the distribution of land and property (Preece, 2000).

Inheritance Rights in Pakistani Scenario

Pakistan is a state with a population of almost twenty-two million. The livelihood of rural people is mainly dependent on agriculture and other allied sources as the only source of their food, security, shelter and social status (Scalise, 2009). Pakistan has a bleak poverty profile prevalent in its rural areas with a high degree of existence amongst the landless communities. An increase in landholding is directly responsible for the decrease in poverty. In such cases, women are the most neglected creatures who deny land holding and ownership rights. However, it is guaranteed in Pakistan's constitutional framework and spiritual support of land rights distribution in Pakistan. The local cultural scenario has made it almost impossible for women to own any segment of land due to the prevalence of patriarchy, normative order in favour of men and women's subordinate position (Anwar et al., 2005; USAID, 2014; IDRC, 2014; and ADB, 2002). Lack of knowledge is due to women's lack of land possession with unequal opportunities. In most traditional societies like Pakistan, as one of these, both genders have equal land usage rights, but traditionally men are leading or in control over the title, which is later on transmitted to their sons. Some extreme cases of governance and control over women property rights are also visible in remote parts of Pakistan. This has made women rendered with poor health, low literacy and no control over assets along with their immobility. Furthermore, decision-making processes are also under the domain of males and women are being sold as a commodity in the purview of bride price. These conditions have inflected women status with denial of inheritance rights at the family level in all four provinces of Pakistan. KPK is not an exception to such practices where females do not inherit land while males are always in the driving seats (Mehdi, 2002; IDRC, 2014; GOP, 2006 and USAID, 2008; Arif and Ali, 1998).

Role of Family in Inheritance

Family is the fundamental social institution for reproduction, caring, socialization and personality building of its members as per considered requirements. In conservative societies, the family has a radically different outlook towards its members based on their genders. Thus, women are differently treated concerning their socio-economic and political rights under cover of culture (World Bank, 2009). As a result, the male family members are elevated in the socio-economic status ladder by giving them discriminatory property rights over females belonging to the same family. The patriarchal system prefers boys to girls as they carry the family name in the succession process. Discriminatory treatment to women inside a family passes to all their age grades, right from birth to death, by their close male relatives like father, brother, husband etc. (Ajayi and Olotuah, 2005).

The connection of patriarchy and socio-economic discrimination of female family members touches its peak in developing countries like Pakistan. The culture of patriarchy is so influential in discriminating women in inheritance rights that it sometimes overpowers the religious teachings and prevailing legal system to deprive women of their rights, especially those related to inheritance (Amnesty International, 1999; GOP, 1976; Mehdi 2002; SDPI, 2008 Mumtaz and Noshirwani, 2008; World Bank 2005). Likewise, in the patriarchal system, the logic of male preference is simple. Sons are believed to be natural inheritors of the family that take over the family's name and inheritance from generation to generation. The daughters are treated as outsiders and like guests who leave the family after their marriage. Giving inheritance rights to women, thus, means slashing the property into pieces and handing it to the outsiders. The strength of patriarchal rules of depriving women of their inheritance rights increases with increased cultural support and strong values of patriarchy, as in Pukhtoon society. The culture, hence, has developed its tools in consoling women to sacrifice their legal inheritance rights through the root of their socialization to subdue to the male superiority. In some instances, dowry is projected as a substitute for women's inheritance share that helps to keep women quiet from asking about their legal rights. Social pressure is another handy tool used by patriarchs to pressurize female and compels them, and sacrifices their inheritance shares (Mehdi, 2002; Botticini and Siow, 2003; Chaudhry, 2009; Giovarelli and Aggarwal, 2007; Yousafzai and Gohar, 2005; Khawar and Noshirwani, 2010; Goodnow and Lawrance, 2010; Scalise, 2009).

Pakistan, especially in the province of Baluchistan, women are deprived of their property rights due to multiple reasons, especially due to economic and cultural setup. Even in case females approach the court of justice, they become the victim of violence; even murders are witnessed in many cases. Many women are still unmarried in the province of Baluchistan, Southern Punjab, KPK and interior Sindh that leading women towards subjugation to males and on the other side; males are enjoying these rights due to the patriarchal setup (Awaz, 2010).

Methodology

A cross-sectional based study was conducted with the sole aim to assess the role of familial obstacles towards women share in inheritance-based agricultural land in district Charsadda through quantitative research design. District Charsadda has been chosen as a potential universe because Charsadda is a highly fertile area with PH higher than the rest of the country. The vegetable production is 13.82 Metric Ton (MT) per hectare, 41.85 MT of Sugar Cane and 2.67 MT of wheat per hectare (Pakistan Bureau of Statistics, 2017). Moreover, due to a comprehensive network of canal systems originated by the British in the then united India for the irrigation of the area. All those who possess agricultural land up to 10 acres and above have their cases in the courts to resolve the distribution of land in inheritance were the potential subjects of the study.

Data were collected from landowners who had agricultural land more than 10 acres. As per the record available and provided by the Revenue Department, Charsadda, a total number of 1760 landlords were registered who possessed 10 acres and above as reflected from the record representing the period (2014-18). A sample size of 315 respondents was selected out of 1760 landlords as per Chaudhry (2009) formula as shown in table 1. Further, the selected sample size was further allocated to each stratum (Tehsil) by using the proportional allocation method formula given by Bowley (1926).

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$$n = \frac{N\hat{p}\hat{q}Z^2}{\hat{p}\hat{q}Z^2 + Ne^2 - e^2} \text{ Where; } N= 1760, \quad p=0.50, \quad q=0.50, \quad z= 1.96 \text{ and } e= 0.05$$

Table 1. Proportional Allocation of sample to Each Tehsil

<u>Tehsils</u>	<u>Total Registered Landlords</u>	<u>Sample Size</u>
Tangi	654	117
Shabqadar	424	76
Charsada	682	122
Total	1760	315

Source: The Revenue Department, Charsada (2019)

Moreover, a well-structured interview schedule technique with a bifurcated Likert scale (Yes and No) was designed for data collection, for the purpose of asserting the response of the respondents regarding the phenomena under investigation. In order to remove inconsistencies and ambiguity, a pre-testing was carried out. The collected data was coded into SPSS (26 version) for analysis in terms of frequency and percentage distribution (univariate), chi-square and gamma test (for bivariate) analysis. In addition, family-type i.e. nuclear, joint and extended family systems were kept under control to assess the effects of the dependent variable (inheritance-based agriculture land distribution practices) upon the independent variable (role of the family) at multivariate analysis were also carried out.

Results and Discussion

Family is one of the most basic units prevailing in all societies across the world. All the activities, actions and practices start from the family with each individual with special reference to imparting all human acts well defined within the ambit of role and status in the preamble a rigid gadget of social sections. It also empowers all its members to have access to all sorts of property rights, to both cash and land. In some instances, men overpower females in access to allocation to these basic rights. However, in return, women are safeguarded by being given protection in the form of honour etc. in most of the traditional societies including the study area (World Bank, 2009; Ajayi and Olotuah, 2005).

The Results in table-2 explaining the study attributes pertaining to the Role of Family (RoF) disclosed that 64.4percentof respondents stated that family plays a positive role in the transformation of inheritance to its members with special reference to agricultural land; 97.1percentof respondents reported that parents favor sons over the daughters at the time of distribution of inherited of land in the family; 97.5percent replied that being daughters, women are often expected to forego their rights of inheritance to their brothers. It could be deduced from these findings that due to cultural patterns of Pashtuns families, highly indebted under the patriarchal norms, preferences are given to male children because most families consider the son as a power as well as inheritor of the family. Son's preferences over daughter are some other examples of cultural biasness. Sons are mostly titled to carry on the family name and assigned the role of resource provided to the family rather daughters are absolved of this responsibility. Sons are given more power to invest in the family perpetuation while displaying the role of a father. On the other hand, daughters are deemed outsiders as not a part of the family due to be marrying outside. Land has been declared as family property with women assigned a subordinate role, which has brought a relation of mistrust between groom and bride. Pukhtoon culture is acknowledged as not endorsing division of land. This culture believes that land is a family property and a vital

instrument of determining social status and economic power. This is the reason that division of land is not considered an acceptable norm in society. A woman cannot claim inheritance rights until willingly given by the males rather dowry from the bride family is considered a compensation of women share in the land to avoid further fragmentation (Mehdi, 2002; Botticini and Siow, 2003; Chaudhry, 2009; Giovarelli, and Aggarwal, 2007; Yousafzai and Gohar, 2005; Khawar and Nosherwani, 2010; Goodnow and Lawrance, 2010; Scalise, 2009).

Furthermore, 64.4 percent of respondents reported that equal transformation of inheritance promotes we feeling among family's members; 59.4percent stated that women claim for transfer of land share in inheritance is against family's tradition; 64.4percent replied that women generally do not receive or are obliged to surrender their legal share in agricultural land through inheritance, and 98.1percent agreed that females claim to get their inherited share in property may result in their desertion from their parental side. It is concluded that the prevalent culture is the main barrier that deprives woman's inheritance rights as the tilt also favor men over women in land fragmentation affairs. The above findings were similar to Mumtaz (2006) who stated that around the world, most societies have improved their cultural norms in transforming property rights and wealth from elders to Youngers. Owning the deceased's property has become so simple in many societies including Pakistan, especially, in tribal areas where sons enjoy the wealth and property of their parents while keeping them silent deprives women. Because of culture, women are expected to give up their inheritance rights in favor of their brothers. In case, a woman's claims her share, and then she faces negligence and improvidence of her parents. Dowry is taken as a replacement for an inheritance, which does not satiate the legal norms and often-deemed contrary to the prevalent cultural practices. Women's care and protection are bestowed upon the shoulders of the elder brothers and in return, the sisters have to give up in their favor. Although all rules are clearly mentioned regarding the property rights in Islam and well-defined patterns about the male and female share of a deceased person to be obeyed on the ground, there prevailed a total contrast. Even in the Holy Quran, there are candid verses about the share in the property of the deceased person for both his male and female children. Apart from that, the woman in Pakistan have the legal rights to own a share but yet unfortunately a very negligible number of women have enjoyed this luxury. Although the State of Pakistan and Islamic law (sharia) both allow the woman to own movable or immovable property and specify the share of the woman's patrimony that to be one and half of the man e.g., a daughter would inherit one share for every two shares that a son inherits) due to the greater responsibility of males on the family. But practically, all women are deprived of inheritance rights, particularly, in rural areas of Pakistan, because of the prevailing customs in rural areas where inheritance rights for women are very rare. If in the case where the woman has inheritance rights, the foreman controls her hairs (Mehdi, 2002).

Moreover, 98.7percentof respondents intimated that males in our family want to keep land and property within the family; 99.0percentstated that dowry is often treated as the daughters' share in inheritance; 97.5percent reported that gifts given to females on different occasions are considered as their shares in property; 99.4percent replied that family prefers endogamous marriages to keep the property within the family; 98.4percentrespondents further diverged that family prefers close cousin marriages to avoid fragmentation of agriculture land. It can be deduced from the above data that due to the patriarchal systems females were kept deprived of their inheritance rights despite being basic in all respect. It could be attributed to the prevalent psyche of the family as an institution to avoid fragmentation of land for the sake of enjoying economic and social power within the community. It is essential to mention that division of land is usually considered detrimental to the prevalent social status

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in the system of social hierarchy. The findings of the present study were similar to the findings of Awaz (2010) who stated that the transformation of wealth from old parents to their young children plays an important role in the rest of their life because these assets in the shape of homeownership become the valuable source of income for their children especially in the developing countries where there are no such incentives from the government for their citizens in the shape of social security etc. Inheritance is pivotal for children to carry on their education in case they are orphans at an early age. It is actually the accumulated wealth of the parents being earned and saved for their children; then, this wealth is transferred from parents to children at the old stage. A number of approaches are practiced to keep the position of property within the family. Such practices included endogamous marriages like cousin marriages etc. along with the continuation of tradition where women surrender their share of land in favor of brothers and other male relatives. Thus, bringing consistency of not dividing property. The other method included the dowry for the marrying women as a replacement of women share in parental property. Moreover, such decisions are taken at the family level where the elder members both male and female decide over the matters (Mehdi, 2002; USAID, 2014; Chaudhry, 2009; Khattak, Brohi and Anwar, 2010; Scalise, 2009).

Table 2 Frequency distribution and proportion of respondents showing Role of family

Statements	<u>Response</u>		
	<u>Yes</u>	<u>No</u>	<u>Total</u>
Family plays a positive role in the transformation of inheritance to their members with special reference to agricultural land	203(64.4)	112(35.6)	315 (100)
Equal transformation of inheritance promotes we feeling among family members	203 (64.4)	112 (35.6)	315 (100)
Women claim for transfer of land share in inheritance is against family tradition	187 (59.4)	128 (40.6)	315 (100)
Parents favor sons over the daughters at the time of distribution of inheritance of land in the family	306 (97.1)	09 (2.9)	315 (100)
Women generally do not receive or are obliged to surrender their legal share in agricultural land through inheritance	203 (64.4)	112 (35.6)	315 (100)
Being daughters, women are often expected to forego their rights of inheritance to their brothers	307 (97.5)	08 (2.5)	315 (100)
Females claim to get their inherited share in property may result in their desertion from their parental side	309 (98.1)	06 (1.9)	315 (100)
Dowry is often treated as the daughters' share in the inheritance	312 (99.0)	03 (1.0)	315 (100)
Gifts given to females on different occasions are considered their share in property	307 (97.5)	08 (2.5)	315 (100)
Males in your family want to keep land and property within the family	311 (98.7)	04 (1.3)	315 (100)
Family prefer endogamy to keep the property within the family	313 (99.4)	02 (0.6)	315 (100)
Family prefer close cousin marriages to avoid fragmentation of agriculture land	310 (98.4)	05 (1.6)	315 (100)

Association between Role of family and Inheritance based agriculture land distribution practices

Institutionalized way of behaving has a pivotal role in predicting human behaviour in any situation. Family, as one of the basic institutions, is responsible for trickling down the status and role to its members with obligations of passing it on to the coming generation. All basic aspects of human life have precisely been determined including the financial and monetary disposition of events. Assets declaration, allocation and distribution are one of its major parts with slighter variations from society to society and culture to culture.

Results in table 3 intimated that association between the roles played by the family in the transformation of inheritance to their members (with special reference to agricultural land) was found highly significant ($P=0.000$) and high positive ($\gamma=0.978$) with Inheritance Based Agriculture Land Distribution Practices (IBALDP). The results further explored the association between equal share to women in agricultural land and property in their inheritance promotes 'we' feeling among family members with Inheritance based agriculture land distribution practices as highly significant ($P=0.000$) and high positive ($\gamma =1.000$). All the above results clearly intimated the existence of a mechanism for the distribution of resources particularly land at the family level. Islamic laws are completely enshrined with the notion of safeguarding basic human rights with reference to land and property. The constitution of Pakistan has been disguised and written by taking inputs from the Islamic vision of economic life patterns augmenting the prevalent financial hands. These findings were in close liaison to the findings of Desmarais and Lerner (1994) that fair play of land distribution acts is part of parent's guarantee to social tranquillity in the family. Moreover, equal distribution of inherited property by parents vanishes disputes among family members. Moreover, Ahmad (2013) reported that usually in Pakistan the male members are getting an equal share in the inherited property, while, the rights of the female in the inherited property are mostly violated. A smooth and transparent transformation of inheritance makes the social bonds stronger and creates 'we' feelings among family members (Finch and Jennifer, 1990; Rindfuss et al., 1992; Leach, 1982).

Moreover, the results envisaged that association between women claim for transfer of land share in inheritance is considered against the family tradition was found highly significant ($P=0.000$) and positive ($\gamma =0.984$) with Inheritance based agriculture land distribution practices. All these findings indicated that the concept and operationalization mechanism for the division of property prevails at the family level in the study areas. However, reluctance was unearthed from the findings as were deemed against the familial dynamics of social and cultural patterns of life. The association between females claim to get their inherited share in property may result in their desertion from their parental side was found non-significant ($P=0.372$) and moderately positive ($\gamma = 0.346$) with Inheritance based agriculture land distribution practices. The results further highlighted that generally women are not given or obliged to surrender their legal share in agricultural land through inheritance was found highly significant ($P=0.000$) and highly negative ($\gamma = -0.998$) Inheritance based agriculture land distribution practices. In the patriarchal societies all over the world, women claim for share in inherited property is considered against the traditions for a long, however, due to modernization and awareness, mostly in the urban settlement, women nowadays claim for their inheritance rights in land and property. Such practices are ensured through the constitutional mechanism in operationalization. However, rural areas, including the study area, have been passing through some alternative means of meeting these obligations such as the surrender of property to brothers and other male members, they responsible to look after the married girls' needs and requirements at the bride's home and in return, she has to

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surrender the property in the name of male members. These findings were similar to Muhammad (2011) that women's claim an inheritance is taken repugnant to family's traditions where women are asked to surrender their rights in the name of male members of the family. Such practice is still in vogue in the tribal and rural areas of Pakistan. In Pakistan, specifically, in the tribal customs, males enjoy their inheritance rights while the female is not given their rights in inheritance. Generally, the women do not receive or are obliged to surrender their legal share in inheritance to prevent their family's relations. Being daughters, women often the women leave their land in favors of their brothers (Ahmad et al., 2012).

Results further explained that association between parental preferences to sons over daughters in distribution of inherited land in family and Inheritance based agriculture land distribution practices were found non-significant ($P=0.485$) and negative ($\gamma = -2.73$). Son's preference over daughters in the inherited land and other inherited property is one of the factors not only traditionally endorsed rather being implemented since long in most of the societies across the globe. One of the surveys was carried out in Mexico during the years 1993 and 1995 which concluded that the majority of the male and female landowners preferred "sons' over daughters" as their sole heir (Deere et al, 2003). Similarly, in the rural Philippines, it was found that the eldest son is most favoured in the distribution of inherited land and property. It was also found that generally in the rural Philippines, the sons are given preference in the share of land ownership rights over daughters, sons use to acquire a larger share in inherited land and property than their sisters (Estudillo et al., 2001).

The results further disclosed that the association between considering dowry as the daughters share in inheritance and Inheritance based agriculture land distribution practices were found non-significant ($P=0.991$) and positive ($\gamma = 0.007$) with Inheritance based agriculture land distribution practices. Similarly, it is evident that the association between considering giving gifts to females on different events or ceremonies as share in property and land was found non-significant ($P=0.211$) and negative ($\gamma =-0.559$) with Inheritance based agriculture land distribution practices. These findings intimated that although dowry and gifts are taken as a substitute for the share in property it was not so strong in the study areas; generally, dowry is considered as the share in the inheritance rights; mostly, in families with large landholding size, women are not given their due rights in the land because of the expected fear of land fragmentation (Wisal and Inam, 2006; Aisha, 2008; Muhammad, 2011). Dowry and expenses on marriage and other manifestations, like giving expensive gifts, jewelry clothes, or some domestic utensils etc. are considered as share in the inheritance rights for females and hence they are deprived of their actual share in the property and land holding (Perveen, 2006; Khan et al., 2018).

Results further divulged that control of male over land and property within the family was found non-significant ($P=0.732$) and negatively ($\gamma =-0.195$) associated with Inheritance based agriculture land distribution practices. These findings could be attributed to women being treated like to men in distribution practices. All such paradigm shifts could be the resultant factor of awareness, implementation of laws and women dynamic role in attaining their property. However, these findings were not in accordance with Human rights (2003) and Ersoy and Ugur (2015) who reported that in patriarchal structures all over the world, males have control over the land, property and other financial resources and women have no or limited access to these resources which forced women to a subordinate and marginalized position. Abraham (1990) added that male dominance is the root cause of women's deprivation of their rights in society.

The results further deduced that the association between preferring endogamy to keep the property within the family was found non-significant ($P=0.608$) but positive ($\gamma=0.342$) with Inheritance Based Agriculture Land Distribution Practices. In addition, the association of preferring close cousin marriages to avoid fragmentation of agricultural land and Inheritance based agriculture land distribution practices was found significant ($P=0.738$) and positive ($\gamma =0.152$). These findings could spell over the ground realities that prevailed in the study area. It could be assumed that although land fragmentation is avoided by arranged and family marriages, yet, people were found flexible in giving women the right to choose their life partners even outside the family but putting at stake the centuries-old practice of denial of land fragmentation. One of the reasons for endogamy in close cousin marriages specifically in the large landholding size families is the prevention of land fragmentation and to remain the land ownership within the family. Such practices are often reported from India, Pakistan, and Japan and in the Middle East where arranged marriages between the cousins are preferred to strengthen family's relations, to maintain family's traditions, to keep cultural values intact, to preserve family wealth and to keep the property in the family (Holy, 1989; Sarah, 2009; Bittles, 2001).

Table 3. Association between Role of family and Inheritance based agriculture land distribution practices

Role of family Statements	Dependent Variable (Indexed)	Chisquare, P and Gamma Values
Family plays a positive role in the transformation of inheritance to their members with special reference to agricultural land	IBALDP	$X^2=272.503$ (0.000) $\gamma = 0.978$
Equal share to women in agricultural land and property in their inheritance rights promotes we feeling among family members	IBALDP	$X^2=281.410$ (0.000) $\gamma = 1.000$
Women claim for transfer of land share in inheritance is against family tradition	IBALDP	$X^2=215.262$ (0.000), $\gamma = 0.984$
Females claim to get their inherited share in property may result in their desertion from their parental side	IBALDP	$X^2=0.798$ (0.372) $\gamma = 0.346$
Women generally do not receive or are obliged to surrender their legal share in agricultural land through inheritance	IBALDP	$X^2=264.902$ (0.000) $\gamma = -0.998$
Parents favor sons over the daughters at the time of distribution of inheritance of land in the family	IBALDP	$X^2=0.488$ (0.485) $\gamma = -2.73$
Dowry is often treated as the daughters' share in the inheritance	IBALDP	$X^2=0.000$ (0.991) $\gamma = 0.007$
Gifts given to females on different occasions are considered their share in the property	IBALDP	$X^2=1.562$ (0.211) $\gamma = -0.559$
Males in your family want to keep land and property within the	IBALDP	$X^2=0.118$

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family		(0.732)
		$\gamma = -0.195$
Family prefer endogamy to keep the property within the family	IBALDP	$\chi^2=0.263$ (0.608)
		$\gamma = 0.342$
Family prefer close cousin marriages to avoid fragmentation of agricultural land	IBALDP	$\chi^2=0.112$ (0.738)
		$\gamma = 0.152$

Association between the Role of family and Inheritance based agriculture land distribution practices (controlling age)

Table 4 indicated that for the nuclear family, the association between the role of family and Inheritance based agriculture land distribution practices was negative ($\gamma = -1.000$) and non-significant ($P=0.873$). However, for joint families, the association between the role of family and Inheritance based agriculture land distribution practices was positive ($\gamma =0.067$) and non-significant ($P=0.702$). And for the extended family group, the association between the above said variables were negative ($\gamma =-0.985$) and non-significant ($P=0.075$). It was depicted from Gamma values and chi-square significance values that the effects of the role of family and inheritance-based land distribution practices were spurious while controlling family type. The results show that the role of family influenced the inheritance-based land distribution practices more positively for respondents belonging to the joint family system. Family plays an important role, especially a joint family system, to provide their shares in agricultural land that ultimately enhances inheritance-based land distribution practices in the study area. However, certain studies i.e. Luke and Munshi (2011) have concluded otherwise; they reported that in nuclear families, women are more autonomous and have the authority to make decisions and have control over the family's resources relatively early in their marriage. Such a change would lead to higher autonomy for women to enable them to make the demand for their inheritance rights from the joint marital home to set up their own household. One study from Hindus culture concluded that In the joint and extended families, the overall property (inherited property and property accumulated by the individual efforts) are considered as joint family's property, where the male members enjoy the joint family property by birth, whereas the females are deprived of the joint family's property and the daughters are only given a share in the individual property of their father after his death (Deininger, 2013).

Table 4. Association between the RoF and IBALDP (controlling family type)

Family Type	Independent Variable	Dependent Variable	Statistics χ^2 , (P-Value) & γ
Nuclear	Role of Family	IBALDP	$\chi^2=0.142$ (0.873) $\gamma = -1.000$
Joint	Role of Family	IBALDP	$\chi^2=0.012$ (0.702) $\gamma =0.067$
Extended	Role of Family	IBALDP	$\chi^2=0.244$ (0.075) $\gamma =-0.985$

Indexation of Role of family and Inheritance based agriculture land distribution practices

The results from table 5 showed that the association of role of family and inheritance-based land distribution practices was found non-significant ($P=0.738$) and positive ($\gamma=0.152$). The role of a family in the distribution of inherited land is significant. It is the responsibility of a family to give a share to the blood relatives in the inherited land and property according to their shares specified by the religion and state law to avoid any dispute and conflict among the family's members. Family is one of the basic institutions that provide a sense of security and confidence. Family provides social, psychological and economic security to an individual. It is the responsibility of the family's heads to appropriately distribute the family resources among the family members without violating their rights based on gender or any other consideration. However, these results could be attributed to the fragile role of the family which has been unable to perform in just and transparent mode due to either patriarchy or seaming to retain the property with the family for a longer period of time. The distribution of the inherited land or property is often decided by the elders of the family's when the elders divide the inherited land or property, they discriminate the rights through giving a larger share to someone and depriving the others which lead to conflicts among family members (Desmarais and Lerner, 1994; Finch and Jennifer (1990)). Specifically, in patriarchal societies, women are deprived of their inherited rights to land and property by giving them less or no share in the inherited property or land (Ahmad, 2013).

Table 5. Association between the role of family and inheritance-based agriculture land distribution practices

<u>Independent variable</u>	<u>Dependent Variable</u>	<u>Statistics</u>
Indexed RoF	Indexed IBALDP	$X^2=0.112 (0.738)$, $\gamma = 0.152$

Conclusion

The family, as an institution was taken for assessment with regard to distribution practices was found to be of moderate nature regarding the distribution practices, but, still could not play its role in the transformation of inheritance though favoring it. Women have to be declared equal in the distribution of land acquired or achieved but parents have a vivid inclination towards sons being assets and custodians of family's name; while, females to be members of another family by joining the bride's family. The religious role was assessed to be highly encouraging to deliver as per injunctions of the religious doctrine. Although religious leaders have communicated through reasons, and, being members of dispute resolving communities (Jirga) resolve the issue of disputes over land, particularly, of inheritance, however, its bleak role could be attributed yet again to the prevalent normative customary practices based on patriarchy. Family as an institution was found through transformative in terms of acquiring and providing education to its members. If some serious efforts are made, success could be achieved towards capturing this issue at the family level. For this reason, special courses should be designed by taking enlightenment from religion and the constitution of Pakistan and be made part of the curricula at every level.

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